

THE NUR AFSEAN

Vol. VII.

FRIDAY:—MAY 15th, 1903.

No. 20

EDITORIAL NOTES.

By an oversight we failed to fulfill our promise to present our readers with an account of the attack on the Missionaries at Tinnevely. We now present the following extract from the *Ceylon Observer*:

"An interesting case has been proceeding in the Tinnevely Courts lately. A girl, aged 17, of the Shepherd caste, wished to become a Christian and commenced to read the Bible with that end in view. Her parents and relatives were enraged at this and endeavoured by bad treatment to make her desist from her purpose. She fled to the house of the ladies belonging to the Church of England Zenana Missionary Society who welcomed her. A crowd of the Shepherd caste came to the house and invaded the verandah, but the ladies refused to give her up and the girl refused to go back to her home. The heathen party then brought a charge of kidnapping against the ladies, but it was based on such a fabrication of lies that it fell through, the ladies being exonerated from any blame. A civil case was next brought up to obtain possession of the girl. While this was in progress the O. E. Z. ladies were given charge of the girl by the Court. On Saturday, March 28th, the girl was taken from Palamcotta to Tinnevely to give evidence. The Rev. R. F. Ardell, a C. M. S. Missionary, had received notice of a plot to seize the girl as she left the Court, and so three Missionaries, the Rev. T. Kember, the Rev. A. N. McTier and the Rev. R. P. Butterfield (of Ceylon), went down to protect the ladies and the girl.

The case proceeded. The girl and one of the lady Missionaries were examined by the Counsel for the heathen party—one of the most cunning of the Hindu Vakilis. When the Court arose, the Christian Vakil asked for police protection from the Court, but the "Munsif" disregarded the appeal and laughed at the idea of any danger. Immediately the party left the Court, a crowd of from 500 to 700 rushed at them, threw one of the ladies to the ground and seized the girl. The four missionaries struggled desperately to save the girl who was being dragged away. The Rev. R. P. Butterfield was thrown down the Court steps; but, regaining his feet in the crowd, forced a way through the crowd of rioters side by side with the Rev. R. F. Ardell to the girl, but were borne back by sheer weight of numbers. The two or three police made a feeble attempt to rescue the girl, but on something being shouted to them they made no attempt either to help the girl or Missionaries. It was a strange thing that only two police were to be seen, a police station was even passed, but no signs of the police. It seemed all pre-arranged. The Revs. Ardell and Butterfield fought their way after the

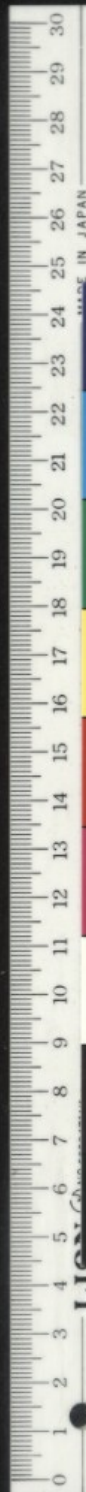
girl and were then attacked with stones most of these finding their billet. The girl was rushed into a temple and the greater part of the crowd turned their attention to the two Missionaries who were pelted with stones and filth. At this juncture a master of the O. M. College appeared and conducted the two Missionaries to where the rest of the party were waiting in their bandies. The attack began again with stones. The bandy was broken and the Rev. Butterfield was again struck. The ladies had been taken off before and finally the whole party were safely in Palamcotta. Most of the party, the two ladies and the Revs. Ardell and Butterfield, had sustained considerable damage in the shape of abrasions and contusions. The Doctor reported to the police authorities that Mr. Butterfield had sustained 12 wounds during the fray. A police enquiry is now on foot, and the girl is being searched for. Attempts are also being made to seize the ring-leaders of the rioters, several of whom are known."

The Lahore Tribune reports that the shepherd girl thus forcibly taken away from the Missionaries has been married to a young shepherd and now declares herself satisfied with her lot! Who will now venture to say their is nothing of romance in Indian life?

In the meanwhile, the rioters are likely to suffer for their lawless conduct in maltreating the missionary ladies.

The missionary public has no desire to conceal or distort any report of their doings or experiences. What they do they do aboveboard. A fair reading of this story will show that the missionaries attacked had done nothing to justify such violence, and that both in the sight of the law and justice of the courts and in morals as well they were doing right in endeavouring to defend their ward from those who would drag a helpless girl down to destruction.

An interesting and most touching event occurred at the Naulakha Presbyterian church on a recent Sunday, when Mr. Ram Chandra Bannerjee with his family returned to the fold of the Christian faith. Mr. Bannerjee was baptized in 1870 by the late Bishop French, and continued in the Church until 1885, when he renounced the Christian faith and joined the Brahmo Samaj. His wife, ever faithful to her husband, yet remained constant in her faith in Christ. Mr. Bannerjee explains his lapse from the faith, by reference to the influence of sceptical and Unitarian litera-



ture. After eighteen years, he was led to pass through deep waters of affliction. A beloved daughter lay upon her dying bed. She too had followed her father in his change of faith. But now, she came to realize her need of an Almighty Saviour, and under the influence of her mother and some Christian friends, she found again in Jesus Christ that peace which passeth all understanding. Then it was that seeking to fulfill the command of her Lord, she asked to be permitted to partake the Lord's Supper. In company with her mother and a younger sister and a few Christian friends, the holy Communion was celebrated; and, with a shining face, this dying Christian said, "I have now perfect peace." During the remaining days, her one great desire was to see her father return to the Christian faith. Accordingly on the Sunday following the death of his daughter, Mr. Bannerjee with his entire family formally united with the Church. His son Mr. Satya Prakash received the rite of baptism at the hand of the pastor, Rev. Talibuddin. One, writing of this solemn event, says: "Mr. Bannerjee is a fine man: one who has always tried to act up to his convictions. In the death of his daughter, he had, as it were, a vision of Jesus once crucified but now living in glory. He was not disobedient to this heavenly vision." A somewhat detailed account of this event has been sent up for publication in the vernacular section of the *Nur Afshan*. The perusal of it cannot but be profitable to the reader. May the Lord use the testimony of this disciple and his household to bring the light of His gospel into other hearts, bringing the "peace which passeth all understanding."

In line with the new departure in education, looking to more practical forms of instruction, arrangements are being made to open a Commercial Annex to the Christian Boys Boarding School, Ludhiana, in which instruction will be given in Typewriting, Stenography, Book keeping, including Penmanship and Commercial Correspondence. For particulars, address the the Principle, C. B. B. School, Ludhiana.

Some of our contributors do not seem to understand why we should send a V. P. P. requisition for payment of dues for *Nur Afshan*. We would say that we do not intend to reflect upon the trustworthiness of any one, or to force payment. We always give a month's previous notice: and if any patron prefer we should not send a V. P. P., he should drop a post card to say so. Our terms are *payment in advance* and it saves our patron's much trouble if they will allow us to send the number V. P. P. If they wish to discontinue they have only to "refuse" the V. P. P.

Question and Answer.

Question. Christians say that Hinduism is inferior to Christianity, because Hinduism bids a man save himself by meritorious deeds, but Christianity requires nothing of that sort. But if to worship God, to obey parents, not to kill live, not to steal, etc., are called meritorious deeds according to the Christians, Christianity also bids a man save himself by meritorious deeds of the kind.

Answer. Christianity demands that Christians should do good deeds, but these good deeds cannot save them. The Christian doctrine is that *God saves a man through Christ Jesus*, and the saved man *shows that he has been saved for doing good deeds*. His good works are the result of his salvation. Indeed salvation, according to Christianity, is the process by which God changes a man who has been accustomed to do evil deeds into a man who will do good deeds. God alone can save. All that man does is to *allow God to save him*: that is faith, letting God save you. No amount of good deeds will ever save anybody; for salvation is the transformation of the soul, a process in which the soul is made to hate sin, and love righteousness and God. Further God saves men *through Christ*. For Christ alone has truly shewn what God thinks and feels about sin. He shewed this by His death. And only in so far as we accept Christ, and allow God to mould our souls to the image of the Crucified Saviour, can our souls get salvation, i. e., such a transformation as God wishes to see carried out in them. But if we allow God to change our souls to the image of Christ, then we are saved, and we shall shew that we are saved by doing good deeds.

Inquirer.

Current Thought and Incident.

THE ATONEMENT.

By REV. WILLIAM CROSBIE, M.A., LL.B.

Among "Foundation Truths," the Atonement may be said to be the chief, occupying the central place. What the keystone is to the arch in material structures, that the Atonement is to Evangelical theology.

In the thinking and preaching of the times on this all important subject, there is confessedly much that is vague, misty, uncertain, negative, unsatisfactory, and even positively erroneous. Theories of the Atonement must of necessity be imperfect, inadequate, because of the limits of the human mind. The death of Jesus has bearings, relationships, and meanings that transcend far and away our powers of thought. Still, definite views are, to an extent, possible; and they are absolutely necessary. It is not enough to speak of the Atonement simply as a fact; out of the fact something must be drawn, and built up, to satisfy the demands of the understanding and the moral sense.

The Atonement is a reasonable thing, though, in its reaches, it is infinitely vaster than our reason and its definitions; and that which the sanctified reason can interpret and appreciate must be set forth with all clearness.

Where this is not done, there is no strong, enduring basis for spiritual revival; nor are the conditions present for vigorous and rapid extensions of God's kingdom in the world. The doctrine of the Cross—and there is a doctrine of the Cross—is the truth the Holy Spirit honours, making it the power of God unto salvation. Churches languish, few conversions take place, and the piety of individual

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Christians is thin, sickly, nerveless, when Jesus is not exalted, and the significance of his death, in its relation to moral government, to sin, to the awakened conscience, and to forgiveness, is not apprehended and seen. How can the Cross be gloried in, as Paul gloried in it, unless it satisfies and meets all the wants of man's complex being, and all the demands of God's law?

I want, then, if I can, to show, making it clear, how we have "*remission of sins in Christ's name*"—in what sense "*Christ died for our sins*." And may the Holy Spirit shed his light! May He "baptize" both the writer and the reader "*into Christ's death*," that there may be not only satisfying intellectual perception and knowledge, but deep, saving, joyous heart-experience also, expressing itself confidently in the words, "*He loved me, and gave Himself for me!*"

"*Christ died for our sins*" (1 Cor. xv. 3) Him who knew no sin, He made to be sin on our behalf; that we might become the righteousness of God in Him" (2 Cor. v. 21). "*Christ redeemed us from the curse of the law, having become a curse for us*" (Gal. iii. 13). Whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present time that He might Himself be just, and the Justifier of him: that hath faith in Jesus" (Romans iii. 25, 26). "He is the propitiation for our sins, and not for ours only, but also for the whole world" (1 John ii. 2). "In due season Christ died for the ungodly" (Romans v. 6). "The Son of Man came not to be ministered unto, but to minister; and to give his life a ransom for many" (Mark x. 45). "Christ Jesus, who gave Himself a ransom for all" 1 Tim. ii. 6. If the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleansing of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God" (Heb. ix. 13-14). "Redeemed with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Peter i. 18, 19). "I lay down my life for the sheep" (John x. 16). "My God, my God, why hast Thou forsaken Me?" (Matt. xxvii. 46).

Put a man on to these Scriptures, and others of similar import that could easily be cited, and ask him to expound them, drawing out from them, and formulating by process of induction, an article of belief; and you will soon find out where he is theologically, experimentally, and spiritually.

"*CHRIST DIED FOR OUR SINS*" (1 Cor. xv. 3). That is the succinct summary of the whole; the brief record of the greatest and most wonderful event in God's moral universe.

"*Christ died for our sins*!" The patriot dies for his country; the martyr dies for his faith; the loving and devoted mother would willingly die for her suffering child; and "peradventure for a good man some would even dare to die." Self-sacrifice is common enough; and it is noble, beautiful. But, but, the self-sacrifice of Christ! Is there anything to compare with it? Comparison is impossible. It has no parallel, and can have none. It is altogether exceptional and unique. Christ died for our sins. Of no one else can that be said, in the sense in which it is said of Him. Of no one is it said. Of no other being in the universe could it be said. And it could not have been said of Him if He had not been God as well as man. In these great, deep, glorious words I find an argument for the essential Deity of Jesus.

It is affirmed and taught that Christ came to restore the lost knowledge of God. That was one of the objects for which He came. It is affirmed also, and taught, that Christ came as the revelation, witness, and appeal of the Father's love, and to win sinners back to the Father by the exhibition of that love. That, too, was one of the objects for which He came. And it is affirmed and taught that Christ came to set an example, to show us how to live and act and suffer—to be to us a new ethical ideal and standard.

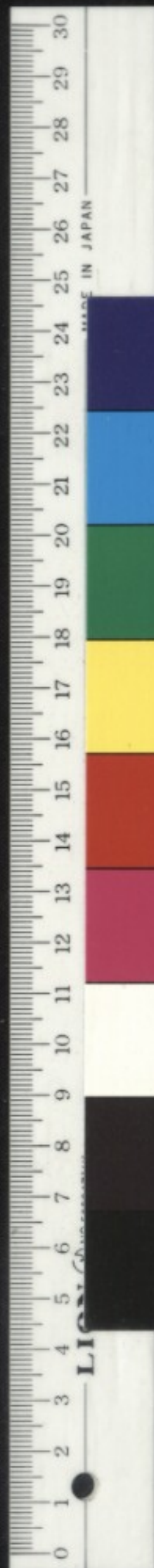
All these objects were included in his mission, and belong to what are designated "the moral aspects" of it. But the main and dominating object for which He came was "*to die for our sins*." Upon his death for sin everything depended! "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations." "Without shedding of blood is no remission."

His death is a fact of history. He was put to death at Jerusalem; crucified by wicked and cruel hands; the Sinless One—the absolutely Holy One—nailed to an accursed tree, numbered with the vilest malefactors; his, the middle cross, the cross of darkest shame. On his right hand and left hung notorious law-breakers. They died for their sins; they suffered the just and natural consequences of their transgressions; they had violated the law, and were enduring the penalty. There was no mystery or marvel about their death; condemned and offended justice was being vindicated. They died for their sins—their own sins.

How different the significance of Jesus' death! He died for our sins. He was dying for sins just as much as they were dying for sins; but the sins for which He was dying were not his own; He was without sin—"holy, harmless, undefiled." The sins were ours. We were the law-breakers; and the Lawgiver Himself, and Ruler of the moral universe, had taken the place of the law-breakers, and was maintaining the authority of his own law, and upholding and vindicating its honour. He wanted to forgive and save the law-breakers, and He could only forgive and save them RIGHTEOUSLY by making Himself responsible for their guilt, and expiating it by his own death.

That is what is meant by the words, "*Christ died for our sins*." Can anything else, by fair exegetical process, be got out of the words? Death was the penalty of sin; and Christ died for our sins. He died physically; and He passed through a spiritual experience, mysterious, awful—a darkness, a mental anguish, a desertion, in which there was for Him the cup of God's wrath, the judgment of God against sin. "My God, my God, why hast Thou forsaken Me?" As man's Surety and Substitute, sin was condemned in Him; and its penalty was exhausted on the cross.

Does any one object to that view? Then tell me the meaning of the words, "*Christ died for our sins*." Can these words be made to square with the theories of Christ's death from which the idea of vicarious sacrifice is evacuated? I see not how they can. Christ restored the lost knowledge of God; that is admitted; but He died also, for our sins. He testified of the Father's love, Himself the gift of that love; but He died, also, for our sins. He set us an example, Himself the living and perfect embodiment of all his teaching; but He died, also, for our sins. And much else there was in his mission. He had experience of the common lot of humanity, passing through what we have to pass through, "in all points tempted like as we are," that, from personal and practical knowledge, He might be able to sympathize with us, and be "a merciful and faithful



High Priest in things pertaining to God"; but He died, also, for our sins.

Through Him, therefore—and the inference is logical, legitimate, unchallengeable—there is forgiveness of sin, righteous forgiveness of sin; for every claim of justice has been met and satisfied. The holiness of God is not compromised when sin is forgiven; it is enhanced. The authority of law is not weakened when sin is forgiven; it is strengthened. None of the moral interests of the universe suffer when sin is forgiven; they are all upheld and re-enforced. Sin has not been lightly esteemed, or lightly dealt with. The cross is God's estimate of its awful heinousness, and the sacrifice offered there is the ground He has laid for the sinner's pardon and restoration to favour and holiness. The tremendous necessity could be met in no other way than by the incarnation and life and death of God's only and well-beloved Son.

"CHRIST DIED FOR OUR SINS." And the one simple condition of forgiveness is believing. There can be no other. Accepting the Substitute, identifying ourselves by faith with Him, his death becomes ours; all that He has done becomes ours; his merits and his righteousness become ours, they are placed to our account, and we are free, JUSTIFIED—justified as the subjects of God's moral government, by an act of righteous and holy acquittal, and justified in the court of our own conscience—we are at peace with God, and with every principle of his rule; and we are at peace with, and within, ourselves, "There is now no condemnation."

"CHRIST DIED FOR OUR SINS"! Oh, what a Gospel! What a Gospel for sinful men! "Through this Man is preached unto you the forgiveness of sins; and by Him every one that believeth is justified." "Come unto Me all ye that labour and are heavy laden, and I will give you rest"! "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "The blood of Jesus Christ his Son cleanseth us from all sin."

There was a soul under deep concern; I remember it well. Conscience was aroused, and Satan was plying his accusations. It was the crisis of being. Despair, with its fearful chills and gloom, for a moment had come; and there was the anguished cry, "I perish." But just then a gentle hand was laid on the shoulder, and a voice, sweet as a tender mother's, whispered the words, "God loves thee." The message fell like healing balm upon the wounded, broken, burdened heart; and there was hope—the beginning of hope. Then the voice said, "Christ died for thy sins; He paid the debt—He paid it all. He was wounded for thy transgressions; He was bruised for thine iniquities; the chastisement of thy peace was upon Him. All we like sheep have gone astray; we have turned every one to his own way; AND THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL." The Spirit of God was there where these two knelt; and He made everything plain and clear unfolding and applying to the troubled conscience and the inner perception the precious truths; and that passed joyously into the light and liberty and peace and blessed rest of salvation.

I wonder whether any of the readers of these pages are as that soul was, deeply convinced of sin, and seeking forgiveness. Very precious is the thought of God's love—comforting, hope-inspiring. And in the love of God redemption originated. Jesus did not die that God might love the sinner; Jesus died because God did love the sinner. But the Gospel is more than a message of love; the Cross is more than a revelation of love—it is a demonstration of righteousness also. And because it is a demonstration of righteousness, as well as a revelation of

love, it meets the whole case—the whole moral and spiritual need—of the Spirit-convinced, conscience-stricken, seeking sinner.

If thou WILT, therefore, anxious burdened one. It is all now in that word "WILT"—narrowed to that point—hinging upon thy will—depending upon thy free choice. The responsibility is wholly thine. If thou WILT, thou shalt be saved as thou readest. The great matter is settled when the citadel of the will capitulates. God says "I will"; and if thy response is "I will" the line will be crossed, the passage made from death to life. The Holy Spirit, who is striving with thee, and graciously aiding thee, will lead thee into the embrace of Jesus.

The Christian.

THE ZIMBABWE RUINS.

From a Report by Mr. R. N. Hall, which is included in the documents just issued by the Chartered Company, it is possible to gather a clear impression of the present condition of the Zimbabwe ruins and of the measures taken by the Company to preserve these remarkable evidences that Central Africa was exploited for gold by one of the races of antiquity. "On inspecting the ruins, Mr. Hall found the interior of Elliptical Temple one impenetrable jungle of trees, bushes, creepers, tall grass (6ft. to 10ft.) and decayed tree stumps and branches, so that it was impossible to see beyond a few feet, while the surface of the ground was most irregular and thickly covered with wall debris. The air inside was fetid and heavy-smelling from the rank vegetation. There being no opening on the Eastern side, the interior is protected from the prevailing winds, and the sun, shining on the damp, dense, and almost tropical foliage and plant growth, made the air oppressive and unhealthy, so that one could not remain long at a time in the building. Our first work was to clear away the undergrowth, but it was so dense and matted with creepers that, with fifteen men working for a whole day with hatchets, sickles, and spades, we were only able to make a few feet advance into the interior from the West entrance. It required nine days for fifteen men to clear the interior of undergrowth only. A further three days have been given to pulling up grass and shrub root."

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Engravers and Artists, Lahore.

The atmosphere of the interior is completely changed, as the sun has dried the surface of the ground. It is now possible to stand in the centre of the building and obtain an uninterrupted view of the walls all round, and at the same time to see at a glance the whole of the divisional walls and enclosures. The north side of the summit of the conical tower has in very recent years been denuded of several courses of blocks owing to the boughs of large trees swinging upon it in the high winds. The tower is more reduced than is shown in photographs taken six years ago. The dentelle ornamentation on the summit has practically disappeared within the last ten years. Some ancient blocks in the top courses are likely to fall. These blocks could be pushed back flush with the face of the tower, and some of the blocks which have very recently fallen might, be restored to their original position. The summit, when cleared of vegetation, should be cemented over. It is a feature in Zimbabwe construction everywhere in Rhodesia for a block, when it falls, to carry with it the stones of the course beneath it. Visitors point out that the tower has lately shown a tendency to tilt somewhat towards the north-east. This is mainly due to the dense tree growth enveloping the tower, which keeps it constantly dripping with moisture, especially on the north side, where the main wall further screens it from the morning sun. The only remedy appears to be to so thin out the trees that the tower and its foundations may become perfectly dry. The wet state of the tower has caused it to become overgrown with lichen, which, decaying, produces vegetable matter which lodges in the crevices of the courses, and out of which small plants and shrubs grow, many of which we have removed. A large bush was growing out from the side in mould so formed, and the remains of a large bush on the summit are still to be seen. Should the tilting not be prevented by such means as the thinning out of adjacent trees, the value of the tower to scientists as a means of calculating the orientation of the temple, and therefore its age, would become lost. Three or four trees from close to the north-east, north, and north-west sides of the tower have been cleared away and the vicinity has already a much drier appearance."

The dank air and soil round the tower have caused the extensive growth of large monkey ropes, the roots of which have pierced the walls and torn out lengths of the stonework. The ropes have been cut down and uprooted, so as to give a clear view round the temple. The floors the passages have been cleared of soil, scattered stones, and wall debris, piled in places from which they felt, the boughs of trees cut away, and clearing eight yards wide made round the outside of the whole of the temple, so that an inspection of the walls by visitors is now possible. The Report contains a list of various discoveries of articles and new features in the architecture.

C & M. Gazette.

VIRTUE OF VACCINATION.

In spite of the experience of years, there is still a measure of opposition to vaccination, and a disbelief in its efficacy as a preventive of smallpox. No stronger argument in favor of vaccination, if one is needed, could be given than the figures furnished by the Board of Health of Rochester, New York, in which city the disease has been somewhat prevalent. A very careful record was kept, and of all the persons in that city stricken with small-pox, ninety-two per cent, were never vaccinated. Something more than four per cent, were vaccinated after exposure to the disease. Something over one per cent, were vaccinated sixteen or twenty years ago. The remainder were

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persons unsuccessfully vaccinated. So far as the authorities could determine, no person who had been vaccinated successfully within the last few years has been stricken with small-pox. The authorities are of the opinion that about seventy-five per cent of the inhabitants have been vaccinated.

Sins of commission are the usual punishment for sins of omission. He that leaves a duty may well fear that he will be left to commit a crime.—Gurnall.

NOTICE. 2

ALL INDIA SUNDAY SCHOOL EXAMINATION 1903.

Subject. The international S. S. Lessons and Golden Texts for the first half of 1903.

Divisions. (a) *Teachers*; (b) *Seniors* i.e. those who are 18 years of age and over; (c) *Middlers* those from 13 to 18 years of age; (d) *Juniors* those under 13 years; (e) *Viva Voce* Examination for those too young or too illiterate to write their answers. *The ages to be counted are those of next birthday.*

Date. July 18, 1903 between 7 and 10 a. m.

Will all S. S. Superintendents and Missionaries in the Panjab, who are preparing scholars for this Examination, kindly remember to send in a list of the divisions, languages and numbers of their candidates, during the month of May, to the Auxiliary Secretary

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FOREIGN TELEGRAMS.**TURCO-BULGARIAN CONFLICT.**

London May 7.

A fight has taken place near Seres between Turkish troops and a Bulgarian band. Sixty of the latter and five Turks were killed.

TO THE MAHARAJA OF MYSORE.

Madras, May 7.

The Maharaja of Mysore, in the course of a practice game of polo last evening at Ootacamund, was thrown heavily, falling on his head. Fortunately his turban in a great measure broke the force of the fall, but he had to be carried home, as it was feared that he was seriously injured. It has since been ascertained that the injuries were slight, and that His Highness is recovering from the shock.

REPORTED WAR PREPARATIONS.

London, May 8.

Reuter wires from Pekin that the Russians have re-occupied Niuchwang with a large force, also forts at the mouth of the Leo-river, and are making extensive warlike preparations.

Reuter wires from Pekin that the Russians have brought back to Niuchwang a large number of the troops recently withdrawn to Port Arthur and points on the railway. They have also sent heavy guns and a quantity of stores to Niuchwang, and ordered a large force to re-occupy Sienchungtan. Fourteen thousand troops between Lias and Port Arthur are re-constructing the forts with a view to resisting operations against them in Manchuria.

FRENCH WARSHIPS FOR SALONIKA.

London, May 8.

The French naval division at Toulon has been ordered to Salonika.

TURCO BULGARIAN RELATIONS.

And optimistic feeling exists in official circles in Vienna regarding the relations between Turkey and Bulgaria, which are declared to have improved during the last twenty-four hours.

Meanwhile conflicts with insurgents and Turkish military activity continues.

London, May 8.

The *Standard's* Brussels correspondent states that, owing to Great Britain's attitude and the unfavourable situation in the Turkish Empire, the Bagdad Railway scheme has been provisionally abandoned.

ATTITUDE OF THE UNITED STATES.

London, May 9.

It is stated at Washington that Mr. Hay, Secretary of State for Foreign Affairs, has requested President Roosevelt to authorise joint action of the United States, Britain and Japan against Russian aggression in Niuchwang.

DISTURBANCES IN MONASTIR.

London, May 10.

The Musalmans at Monastir, being exasperated in consequence of Bulgarians throwing bombs into their mosque, attacked the Christians in the environs, killing a number of them. A panic took place in the town, and Christian houses and shops are closed.

London, May 9.

The Indian Tea Association has passed a resolution approving Mr. Chaplin's condemnation of the abolition of the corn duty, and approving of the proposal to substitute for it the remission of the war tax of two pence on tea.

STATEMENT IN PARLIAMENT.

London, May 11.

Lord Cranborne in the House of Commons said that Russia, replying to friendly communications that had passed between her and the American and British Governments during the last few

days, had intimated that she adheres to her engagements regarding the evacuation of Manchuria, though it had been temporarily delayed. She also does not intend any measures for excluding foreign consuls, obstructing commerce, or the use of ports. The British Consul at Niuchwang states that the reports of Russian reoccupation are baseless. Under these circumstances there was no sufficient reason for adopting the course which Mr. Joseph Walton, who put the question, had suggested, namely, that concerted action of Britain, America and Japan be taken with the view of arriving at a definite agreement with Russia for the fulfilment of her assurances.

NEWS AND NOTES.

There are now 60,000 persons receiving relief in the Central Provinces. A drop of about 2,000 has occurred during the week. There has been a further drop in plague mortality of nearly 4,000, as during last week only 24,373 deaths were reported. These occurred as follows:—Bombay city 845, Bombay Presidency 1,933, Karachi 156, Madras 39, Calcutta 228, Bengal 965, United Provinces 2,031, Punjab 16,985, Central Provinces 152, Mysore 69, Hyderabad 83, Berar 29, Central India 685, Kashmir 65 and Rajputana 64.

Despite the increased temperature, the Punjab plague figures remain high. For the week ended May 2nd, the total number of cases recorded was 27,348 with 16,984 deaths, as against 27,478 cases and 17,077 deaths in the previous week. For the corresponding week of last year the total number of cases was 16,769. The total from 1st October to 25th April last was 235,366, as compared with 253,350 for the corresponding period of 1901-02. Amongst the district figures the most striking feature of the week under review is a remarkable rise in the totals for Lahore, which has now displaced Gujranwala from its prolonged pre-eminence. Lahore district reports 6,181 cases and 2,952 deaths as against 3,777 cases and 1,601 deaths for the previous week. Gujranwala shows an increase of some 500, with 4,502 cases and 3,481 deaths, and Jullundur stands pretty much where it did with 4,024 cases and 2,348. Other large totals are:—Amritsar 2,324 with 1,748 deaths; Hoshiarpur 2,194 with 1,083 deaths; Sialkot 2,174 with 1,268 deaths.

The rates of postage to the Persian Gulf are increased. With effect from the 1st June 1903, the rates of postage chargeable on letters, postcards, newspapers, and books, pattern, and sample packets, other than official letters, postcards, and book-packets, posted at Post Offices in British India and addressed to any of the places in Persia and Turkish Arabia at which Indian post offices have been established, viz., Bagdad, Bandar, Abas, Busrah, Bushire, Jask, Signa, and Mohammerah, or any such articles posted at any of the Indian post offices established at those places and addressed to any other of those places or to any place in British India, will be as follow:—*Letters* for each $\frac{1}{2}$ ounce or fraction, 2½ annas; *Postcards*, single, 1 anna, reply 2 annas; *Printed papers*, including books and newspapers for every 2 ounces or fraction of that weight $\frac{1}{2}$ anna; *business papers* legal and commercial documents not exceeding 10 ounces in weight 2½ annas, and 1½ anna extra for every additional 2 ounces or fraction; *sample packets* not exceeding 4 ounces in weight 1 anna and ½ anna extra for every additional 2 ounces or fraction.

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